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776 794 493 that several men had already lost their lives, and others had been injured because they failed to show deference. At any time of the day one who passes this place should get off his cycle, stop, ask permission of the spirit to pass by, then walk with his cycle and mount it again a few paces beyond.

789 PROTECTIVE MEASURES. Various kinds of devices are used by Kols to ward off the power and effectiveness of the evil eye and the spirit world. The protective remedies commonly employed are listed alphabetically.

[195 533 585] *Abuse.* The abusive language and songs generally used at the time of the wedding have a prophylactic value. There is somehow resident in *gali* a power which protects the bride and groom from evil influences.

789 312 *Ashes* are commonly employed both on religious and social occasions. Immediately after birth the new-born babe is dusted with ashes. They are also scattered over the place of birth, lest the spirits get a portion of the afterbirth and use it against the child and [844] the family. A magic circle of ashes is put around the bed of the mother and her new-born child. When the *nara*, the stump of the umbilical cord, falls off, it is buried in the floor of the house, and a fire which is kept burning over the spot constantly supplies fresh ashes.

Ashes are kept in shrines to frighten evil spirits away. A portion thrown into the air from time to time will be effective in doing this. [775] A fleck of ashes in a child's mouth after feeding with milk keep *bhuts*, who are passionately fond of milk, at a safe distance from the child. [237] The ashes from burnt cow dung cakes are especially useful as are the ashes of wood from the *bel* tree.

789 304 *Bangles* are a protection. The glass types are mostly decorative, but their colours are efficacious as certain colours repel demons. Kols believe that metal bangles are the most effective, particularly the [775] copper and iron types. As *bhuts* may enter through the feet or hands, bangles on the wrists and ankles prevent that way of entry.

Beads about the neck of children are particularly defensive against the evil eye. They should be of bright colours and the Kols most often use a type made from lac. Blue beads about the necks of [822] cattle help to protect them from the evil eye and all valuable animals should be so guarded. A unique charm noted in this connection, though not among the Kols, was that of old bicycle chains fastened about the necks of cattle.

789 776 372 *Charcoal*, because it is a form of ash and black in colour, is a devil-scarer. Mixed with milk and wine and spread in a circle, it